VOL. IV. THE NO. 2.

American Missionary

(MAGAZINE.)

"Go ye into all the World, and preach the Gospel to every creature."

FEB., 1860.

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AMERICAN MISSIONARY ASSOCIATION

48 Beekman Street, New York.

REV. GEO. WHIPPLE, REV. S. S. JOCELYN, *Corresponding Secretaries*
LEWIS TAPPAN, *Treasurer.*

CONSTITUTION.

ART. I. This Society shall be called "The AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Society shall be to send the Gospel to those portions of our own and other countries which are destitute of it, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life-member; provided that children and youth, who have not professed their faith, may be constituted life-members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September. October, or November, for the election of the officers and the transaction of other business, at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other co-operating bodies—each body being entitled to one representative.

ART. VI. The officers of the society shall be a President, Vice-President, a Recording Secretary, two Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of twelve, of which the Corresponding Secretaries and Treasurer shall be ex-officio members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counselling, sustaining, and dismissing (for just and sufficient reason) missionaries and agents; the selecting of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which, by a reference mutually chosen, and whose decision shall be final, shall always entertain the complaints of any aggrieved agent or missionary.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for an act of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call in all parts of the country, at their discretion, special and general conventions of the friends of Missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This Society, in collecting funds, in appointing officers, agents, and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Churches and other local missionary bodies, agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concurrence of two-thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them [as it shall be their duty to do, if so submitted] in the regular official notification of the meeting.

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* By evangelical sentiments we understand, among others, a belief in the guilty and lost condition of all men without a Savior; the Supreme Deity, Incarnation and Atoning sacrifice of Jesus Christ, the only Savior of the world; the necessity of regeneration by the Holy Spirit; Repentance, Faith, and holy obedience, in order to salvation; the immortality of the soul; and the retributions of the Judgment, in the eternal punishment of the wicked, and salvation of the righteous.

THE

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(MAGAZINE.)

VOL. IV. FEBRUARY, 1860. NO. 2.

AMERICAN MISSIONARY ASSOCIATION.

MENDI MISSION.

FROM REV. J. S. BROOKS.

Boom Falls Station, Oct. 3, 1859.

Last Saturday, we held our second quarterly Church Meeting, to review the work of the Station for the past three months, and lay our plans for the three ensuing. Of our first meeting, I gave you a pretty full account. Of the one just past, I shall give only a general outline.

It gives me great pleasure to state that the quarter has been one of considerable prosperity. We looked forward, from our first quarterly meeting, with the expectation of an accession to our number of laborers, and an enlargement of our work. And we laid our plans to meet these expectations. Unlike many former instances when we have dared to hope largely, but been disappointed, we have more than met our highest hopes. Instead of one additional helper, we have had an accession of two, one of whom is a licensed preacher. Instead of one weekly female prayer meeting, two have been sustained. Instead of opening one new preaching place, we have opened and regularly sustained, three weekly meetings for preaching, besides performing a large amount of religious visiting. The Sabbath school has been strengthened by an accession of teachers and pupils. And a series of lectures on Theology have been commenced for the benefit of our native assistants.

The meetings of the Church have increased in interest, earnestness, and spirituality. The Sabbath congregation has increased, though it is small. To the church, have been added three members by letter. The class for religious instruction, while some who were formerly connected with it have fallen off, has, on the whole, increased both in numbers and interest. Some of its members profess peace with God, and show good evidence of change of heart; some others are deeply interested in their soul's salvation, while others are only formal in their professions of interest.

The last three months have extended through the heaviest portion of the "Rainy Season," yet we have filled all but two or three of our many appointments. Seventy-eight regular, and fifteen or twenty extra Sabbath meetings, have been held in the villages about the station, and from fifty to sixty visits for religious conversation have been made. To accomplish this, we have often got very wet.

The out appointments have increased in interest, especially that at Mo-Foge. We often have good and attentive congregations. On one occasion, when I was speaking of the second death, several cried out at once: "We don't want to die! we don't want to die!! What can we do to escape the second death?" When this question was answered, many said in effect, "Go thy way for this time, we are not ready for that yet," or, "the time for us is past, we can't forsake our ways so easy." Some say they will serve God. Others say, yes, you speak the truth. And others, "O, that we had

learned this fashion when we were young!"

Our little Church has contributed freely, if we take the church at home as a standard, to the funds for missions. We have no separate Missionary Society, believing that the church was instituted for that purpose. The money on hand, collected during the last seven months, amounts to £7, 19,3, ($38,22) We shall use it in erecting mission buildings at Mogbongo, and Tissana. Our plan of giving is simple. We are enrolled, and agree to give regularly so much. So the keeper of the roll places to each name the sum agreed upon on every first Monday of the month. One of our members earning 18s. per month, gives 2s.6d., monthly, to our missionary fund. Another with a family of eight to support, earning £3, per. month, gives 3s. monthly. Another earning £1, 1s. 0., gives 1s. 6d. monthly. Another earning £3, gives 2s. These are a fair average of our company. I wish the rich professors of religion, would follow these examples of giving.

As I wrote you some months since, I am resolved to enlarge our operations, to do our utmost. Our plan of itinerating is this; to relieve the itinerant from all other labor, care, and rules, but the one great law, the marching orders of every Christian, "Go ye into all the world, and preach the Gospel to every creature." Each one is left wholly to himself, the route to take, and the details of the plan. On the itinerant's return, he makes a full report of his week's plan and labor. The prayer meeting on Monday evening is to make the itinerant and his work a special subject of prayer.

The Tisanna, Mogbongo, and Waterloo schools, are men classes. They have been in operation for some time. We have been disappointed about having books for them. I started them in expectation of getting our first book in Mendi, published in season for them. The manuscript was sent to London more than five months ago, and yet we have not heard from it.

Last quarter we rejoiced that we had begun to sing the praises of the Lord in Mendi. Now we have sixteen pieces in print, for that purpose. The work of the vocabulary is going on steadily. We have now fully *ten thousand and five hundred* words written, the most of which are defined in English. The labor spent on this collection of words, and the "odds and ends" we have to contend with in our progress thus far, cannot easily be calculated. The mere settling upon an alphabet was no inconsiderable task.

In turning to the work before us, we feel inspired with hope, and strong in faith, knowing that the Lord is with us. We see nothing in the way of our fully carrying out our plans with all reasonable success. We meet with neither opposition nor contempt. The whole country is open to us; any preacher of the Word, may roam over the whole length and breadth of this land, unprotected, and unarmed, and no one would question his right to do so, or molest him half so quick as if his errand was one of merchandise, or to see and be seen. The heralds of salvation can go without let or hindrance; preach where they like without the slightest inconvenience on account of their calling.

Our plan of itinerating will give us the opportunity of using all our influence toward a peaceful settlement of all the difficulties now unsettled, between the Boompey and Tecongo people.

Salem Hill work is going along slowly.

[Mr. Brooks sends "a plan" for the regular labors of the mission for the quarter, to be performed by himself, and such native help as he thinks it safe to employ. Mr. Brooks and three of these natives, are, one or the other of them, constantly engaged in itinerating labor, each taking a week in turn. Regular evening Sabbath services of preaching, are held in eight different places. A prayer meeting is held Sabbath morning, and Monday, Thursday, and Friday evening. Tuesday evening, there is an inquiry meeting. There is also a female prayer meeting Monday and Friday of each week. Besides the school at the station, there are three out-schools, chiefly for adults. They are under the immediate care of natives. This a vast, not to say an ex-

cessive amount of labor for the number of persons engaged in it.]

FROM REV. J. S. GREEN.

SANDWICH ISLANDS.

For the American Missionary.

PSALM LXVII : 6.—"Then shall the earth yield her increase, and God, even our own God, shall bless us.

"Cursed is the ground for thy sake," was the language of God to our guilty forefather, "in sorrow shalt thou eat of it all the days of thy life; Thorns also, and thistles shall it bring forth to thee. In the sweat of thy face shalt thou eat bread till thou return unto the ground." This is the original curse which man in every clime, and in every age, has found to be in force. And this curse has all along till this very time, been aggravated by the sins of men. How soon after the apostacy do we find that men lost the knowledge of God; became Pagan. And we know that Pagan nations are universally indolent. They greatly dislike honest labor. Rather than submit to it they will eke out a scanty livelihood by hunting and fishing, or betake themselves to pilfering. Or if any portion of heathendom at any time seems waking up to the importance of industry and thrift, the hand of oppression is laid heavily upon the laboring class—the sinews of enterprise are rudely cut. And what a loss have we here. Multitudes drag out a miserable existence because they refuse to cultivate the soil beneath their feet; pine or starve on lands which wait their call to supply their every want.

Nor are Pagans alone guilty of making the earth the wilderness it is. Look to the nations nominally Christian, and see what they are doing, not only to perpetuate, but to aggravate the curse pronounced upon the ground for man's sake. Think of the influence of war. What multitudes of the young and vigorous, are removed from the sphere of useful labor, at the call of some aspirant to fame. What devastation of fields waving with the rich harvest of Autumn! What conflagrations of towns and cities! What multitudes are slain in battle, maimed for life, or destroyed by diseas and of those who escape death or physical injury, how few return to the labors of the husbandman, from the excitement and dissipation of the camp. Then look at intemperance. It withers the right arm of industry; changes the fruitful field to a wilderness; clothes a man in rags; starves wife and children; turns the abode of peace and love into a very Bedlam; breaks the heart strings of confiding companions, and begets the contempt of neighbors and friends. Who can count the sum of miseries which grow on this one fruitful bough of the tree of sin? Loss of wealth, of comfort, of reputation, of intellect, of life, and of eternal blessedness; all caused by the indulgence of the appetite for strong drink! And licentiousness too, what tongue can tell, what pen portray the terrible effects procured by this single vice? It digs a grave deep as Hell, and there entombs the sweetest hopes, the dearest reputation; wealth, mind, body and soul; destroys domestic happiness, and self-respect, turns the fairest portions of God's earth into very Sodoms, and threatens to draw down the wrath of a Holy God upon the entire community where this vice prevails. Licentiousness not only stupefies the conscience, and hardens the hearts of multitudes in Christian lands, but transplanted into heathen, from christian lands, and grafted into Pagan stock, its fruit is most luxuriant, most poisonous, deadly. In lands purely heathen, unenlightened by the rays of the Gospel, and aided by its sister, intemperance, this sin runs riot, and destroys whole nations; and in countries partially rescued from heathenism, it does more than aught besides to roll back upon the people the darkness of their former state. So finally, oppression, which in the form of slavery traffics in the bodies and souls of men, changes immortal beings to chattels, blots out the mind, and shuts off from the soul the light of God's word; oppression, I repeat, strikes at the root of industry, and withers the energy of both master and slave. The oppressor scorns to toil, and the oppressed toil only as they are driven by fear of the lash. To neither of these classes does the

earth yield her increase in any considerable measure. All these hateful vices go directly to counteract the designs of God in creating the earth a storehouse of blessings, upon condition that men, whom He had placed upon it, should till and keep it. Had He all along done this, how soon would he have found the curse of labor mitigated, yea, changed to a blessing. The toil of industrious hands, with a cool head, and a heart warmed with love to God and man, will even now, turn a desert to a garden. Obedience to God hath the promise of earthly good, no less than future reward. Hear what God said to Israel, on their way to the promised land. "If ye walk in my statutes and keep my commandments and do them, then I will give you rain in due season, and the land shall yield her increase and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time, and ye shall eat your bread to the full, and dwell in your land safely." In Ezekiel we have a similar promise. If obedient, God would make the places round about His hill a blessing, and would cause the shower to come down in season, so that the tree of the field should yield her fruit, and the earth should yield her increase. "If ye be willing and obedient, ye shall eat the good of the land." "Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed." "Seek first the kingdom of God, and His righteousness, and all these things shall be added unto you." So of other passages.

How sweet then the promise that the earth shall yield her increase, inasmuch as it implies that men abandoning their sins will become reconciled to God, and will labor to glorify Him in all that they do. When this promise shall be fulfilled, what a gain will there be of physical health and strength, resources of wealth now squandered in war, in intemperance, and in other unholy pursuits. The gain to the world, from the cessation of war and intemperance alone, applied to agricultural pursuits, would speedily convert the earth to a garden of beauty and fruitfulness. When this promise shall be fulfilled, the good time, long predicted, will have come, and the language of the poet will be applicable to the whole word

> "Rivers of gladness water all the earth
> And clothe all climes with beauty; the reproach
> Of barrenness is past: the fruitful field
> Laughs with abundance; and the land once lean,
> Or fertile only in its own disgrace,
> Exults to see its thistly curse repealed.'

Then will his people with gratitude and love, say, "God, even our own God, shall bless us." Our every petition will be answered; our every desire gratified. May this time be hastened. Come Lord Jesus, come quickly. Amen, even so come Lord Jesus.

Grace, mercy, and peace from God our father, and from the Lord Jesus Christ, be upon all who love Him in sincerity and truth.

> "Father, Son, and Holy Ghost,
> One in Three and Three in One,
> As by the celestial host
> Let thy will on earth be done.
> Praise by all to thee be given,
> Glorious Lord of Earth and Heaven."

OJIBUE & OTTAWA MISSION.

FROM REV. GEO. N. SMITH.

Northport, Mich, Nov. 30. 1859.

The meetings at Onumuneseville have been very encouraging, and the interest manifested very noticeable, though there have been no additions to the Church. I have baptized one sick woman on the profession of her faith. I visited her afterward and held religious services with her. Several of our native members were present. She was feeble and could but just speak, but she hoped in God. She died, and I hope went to rest in the bosom of the Saviour.

The quarter closes with a better prospect of good than we have witnessed for a long time. Our white congregations have increased, so that the house in which we meet but just seats them, and during all the exercises there is a fixed attention, so that I look with some confidence for a revival of religion.

Spiritualism is taking a peculiar phase here. The leaders hold their meetings almost every evening. One, a leading medium, said he was Jesus Christ. Come,

(said he,) see where they pierced my side! see where they drove the nails through my feet! Horrid blasphemy! but their headman told me a few days after, that this was the work of an evil spirit. This is but too true.

During this quarter the annual payment has occurred, which is generally the severest ordeal through which the red man has to pass. The temptations to the use of intoxicating drinks are almost irresistible. The snares set to entrap the females into deeds of licentiousness are devised with diabolical ingenuity, but we think there was much less success in these devices than on former similar occasions.

The government agent exerted a decided influence for good in this respect, as also did a good proportion of our citizens, but there are always enough of the servants of darkness to accomplish much evil.

We begin to feel decidedly the need of a better house of worship, one which will accommodate more hearers. It will be necessary to do something next season, and aid will be required from abroad to accomplish the object.

By the workings of the new treaty, which provides, that each family may select, where it pleases, (within certain reserved tracts,) eighty acres of land for which a title is ultimately to be given, several families, and among them, some of our church members, have gone to the south side of Little Traverse and located, making the number of native residents at Northport less than before, but the same working has increased the number at Onumuneseville. Those who have gone there (our principal chief is among them,) are anxious to have a missionary sent. I think it important to occupy that point early. There is also another settlement, about 18 to 24 miles South-west from here on the lake coast, the people of which, regard themselves as under my general superintendence, where something ought to be done next year, most of these having never enjoyed missionary privileges.

FUGITIVE SLAVES IN UPPER CANADA.

A public meeting was held in London, early in December last, in aid of the mission of two colored ministers, Messrs. Troy and Mitchell, of Canada, to collect funds for the erection of chapels and schools, for the religious and moral benefit of refugees from Slavery in the United States.

The *London Star* of Dec. 16th, gives an account of the meeting, which was addressed by Rev. William Troy, of Windsor, C. W., who "is a young man, fluent and graceful as a speaker," by Rev. Dr McKerrow, and George Thompson, Esq. In conclusion, Mr. Thompson said:

The blasphemous idea that man may be the property of man, and the kindred lie that one man is inferior in the native and essential elements of his natnre to another man, must be hunted through the world back to the hell from whence they sprung. (Cheers.) We must demand that men-stealers and slaveholders restore to God—

The authority usurped, not given,

which they now exercise, and that man, whatever be the color of his skin, shall stand where his reason, his responsibility and his immortality entitle him to stand. When Christ was upon earth, he was questioned by the Jews if it were lawful to pay tribute to Cæsar. He said, "Show me a penny;" and inquired, "Whose image and superscription are these?" The Jews answered, "Cæsar's." Then said Jesus, "Render unto Cæsar the things that are Cæsar's and unto God the things that are God's." Here is a negro (pointing to a colored man on the platform). Are you to doubt to whom he belongs and whether or not it be lawful to make merchandize of him? Look upon his soul!

From different natures marvellously mixed;
Connection exquisite of distant worlds;
Distinguished link in being's endless chain;
Midway from nothing to the Deity.

Tell me whose image and superscription are these? You answer, "God made man in His own image; in the likeness of God created He him." Then I say, "Render unto Cæsar the things which are Cæsar's, but unto God the things that are God's." (Great cheering.)

After a brief address from the Rev. Arthur Mursell, the meeting adjourned.

The *New York Herald*, of January 8th, publishes the entire proceedings. On the

same page is published a long extract from Mr. Cozzens' book, "Acadia," describing the "condition of the negroes in Nova Scotia." It includes a truthful or fictitious colloquy between the author and an aged colored woman, in which she confessed the grievous hardships that she and her family had to endure in consequence of the cold climate, rheumatism, and absence from her kindred and friends. The colloquy then proceeds as follows:

"But why," said I, "do you prefer Nova Scotia to Maryland? Here you have to work much harder, to suffer so much from the cold and the rheumastism, and get so little for it;" for I could not help looking over the green patch of stony grass that has been rescued by the labor of a quarter of a century.

"Oh!" replied Mrs. Deer, "de difference is, dat when I work here I work for myself, and when I was working at home I was working for other people"

That reveals the secret; and so, the above *morceaux*, will be circulated in the columns of the *Herald*, "the Northern print with Southern principles," conveying some wholesome truths to its slaveholding readers. It is not the first time. Recently the same paper published the Sermon on the Mount, entire. How much more courageous is that paper than the American Tract Society, New York!

AFRICANS IMPRESSIBLE.

The following is taken from a communication in the Christian Index, from the Rev. J. T. Bowen:

People have heard in times past, that the Africans were naked savages, cannibals, &c., and now when missionaries return and tell the naked truth, they must embitter the pill a little to make it go down. The truth is, Africa is a vast country, larger than all North America, from the frozen ocean to the Isthmus, and her people exhibit a vast diversity of character. There may be cannibals there. I, for one, would scarcely believe it on the oath of a self-conceited, lion-slaying traveller; for I have been in several "cannibal" countries, and found the people simple, good-natured farmers.

The early stories of African barbarism had three sources. 1. The lying propensities of travellers and slavers; 2. The fact that the coast people everywhere are barbarous; 3. The inference that the people of the remote interior are much worse. But this inference is now known to be incorrect. Clapperton, Livingstone, Barth, and in short all who have penetrated into the interior, have testified that the people of those remote regions are far in advance of the coast people in everything pertaining to civilization. The barbarians of Africa are only about one-sixth part of the population. This, I repeat, on the highest authority of books. My own opinion is that nine-tenths of the population belong to the so called category. The romance of African barbarism, like the story of tailed negroes, must expand its wings and fly away before the light of truth. Even the coast people are not generally savages, for they live in houses, and support themselves by farming, not by the chase. The people of the interior for the most part cultivate the soil with considerable skill; they dwell in walled towns; they carry on many arts, as the smelting and forging of metals, leather-dressing, spinning, weaving and tailoring, &c.; and finally they are polite, kind and hospitable to strangers; and often anxious for missionaries to live in their country.

How is it that every man from Europe and America, who has once lived in Africa, is never satisfied to live elsewhere again? This fact is notorious. The reason of it is, that the Africans are the most docile, friendly, heart-winning people on the globe. Nowhere else do we see the good traits of human nature so well developed. I quote the sentiment of Col. Hamilton Smith, a British officer, and a very respectable writer on Ethnology, when I say, it is impossible to live among the negroes and not love them. To the missionary they are doubly interesting, because of the intense eagerness with which they often listen to the Gospel. There is not one missionary who has ever been in the interior, who will deny, or even mitigate, a word that I have written. Is it likely, now, that the barbarism of these people will prevent the success of missions? But I will not rest on inferences, I will state facts which have become a part of history, and ought to be universally known.

In the first place, then, no missionary has ever abode for a few days in any town of the interior without preaching to swarms of deeply interested people of both sexes and all ages. No missionary has ever preached in a town for two or three months without gaining some converts. At least I have heard of none. It fell to my lot, under the providence of God, to be the first who ever preached in the interior, and the first to consecrate the streams of Sudan by baptism. I had not been in Yoruba four weeks before several professed to believe, and I saw there some of the clearest cases of conviction and conversion. I have known two or three cases of people who believed under the first sermon. I have met with people from the more remote interior, who believed in Christ and had renounced idolatry from hearing missionaries only a few times, nearer the coast. There are converts in many parts of Yoruba where Christ was first named in 1852.

FROM HOME MISSIONARIES.

FROM REV. H. H. HINMAN.

Sunbury, (Pontiac P. O.,) Livingston Co. Ill., Dec. 1st. 1859.

DEAR BROTHER: The last quarter has been to me one of *deep sorrow*, though I have experienced much happiness, and had many occasions of devout thanksgiving to God. Shortly after my last report, my wife was taken sick with remittent fever, and for four weeks demanded my constant attention, so that I was unable to fill any of my appointments. She then seemed recovering, and we confidently expected that in a short time she would be restored to her usual health, when without the slightest premonition, she was taken sick with *paralysis*, and soon became entirely unconscious, in which condition she remained nearly forty-eight hours, when she expired, on the morning of October the 11th. From the time of her fatal attack, she was not able to speak a single word, and to give me but *one look* of recognition, but in that look was expressed the tenderest sympathy for myself, and at the same time the most *perfect peace*. It lives in my mind like a constant picture before my eyes. She had for years been an invalid, but her great natural energy of character kept her about when many others would have yielded. She continued to direct all her household affairs up to the time of the paralytic attack. She was a very earnest and decided Christian, and took a deep interest in the anti Slavery cause, as well as in other departments of Christian reform. Her clothing, was at her request, sent to the refugees in Canada. She had a very clear and discriminating mind, that had been cultivated by somewhat extensive reading, and careful habits of thought, and there is perhaps nothing in which I feel her loss more deeply than that in all my efforts to do good, I have to a great extent depended on the guidance of her judgment. I deeply mourn her loss, but not without the confident hope that we shall soon meet where parting is no more. The week after her death, I attended the conventions in Chicago, including the meeting of our Association, and on my return home, I felt so borne down by the weight of sorrow, as to be scarcely capable of attending to my duties as a minister.

Some three weeks since, it was apparent that there was an increased seriousness in my congregation in Esmen, and a series of meetings was resolved on, the result of which has so far been, that eight persons have expressed a hope of their acceptance with God. Besides this, professors of religion have been awakened to a renewed earnestness, our congregations largely increased, and the prejudices of the people dissipated; for all of which blessings we thank and adore our Heavenly Father. Our meetings have been very still and solemn, and it has not detracted from the interest or impaired the solemnity, that we have remembered the oppressed, and our obligation "to remember them as bound with them," both in our prayers and sermons. Those who have now for the first time, been awakened to a sense of their obligations to God, are all young persons, and all but one unmarried. Of six young men who profess to be converted, all have been profane swearers. Our meetings have been suspended for a few days, but are to be *resumed*, if such an effort seems warranted by providential indications. It is perhaps too soon to speak of the results likely to follow, but I doubt not there will be gathered here a church, organized on a similar plan to the one in Sunbury.

I now feel that I *must not, cannot* leave these dear children in the Lord, and am thankful that I am privileged to remain and labor for, and watch over them. There also seems to be an increased interest in our congregation at Sunbury, and there are some hopeful indications that God will bless us with an outpouring of his Holy Spirit. Pray for us that we may be led by the Spirit of Christ.

From a Missionary Among the Colored People in Ohio.

Pickreltown, Logan Co., Dec. 23, 1859.

The Lord has blessed the people among whom I have been laboring, with the outpouring of his Spirit. Ten souls have been hopefully converted; seven at this place,

and three at a point some distance southwest of this. I preach and exhort, wherever I can get the people together; sometimes in churches, sometimes in school-houses; and at other times in private houses and log cabins. O! what freedom I have felt, and how the Lord has blessed my owu soul in these humble efforts to save the souls of others! What a feast it has been to me, when I have met these poor people in their log huts, when they have called in some twenty or thirty of their neighbors, and I have opened the Word of God, and taught them in a plain way the simple truths of the Gospel; and told them the story of the Cross. And what an evidence I have had of the power of the Gospel to soften the hearts of men, as the big tears have poured down their rough cheeks as they listened with interest to these blessed truths.

I have visited some new places where there is a deplorable state of things. King Alcohol sways his iron sceptre, and even the religious gatherings of the people are perfumed with its smell. As the result of this, fiddling and dancing, gambling, Sabbath desecration, licentiousness, and all the kindred vices that cluster around the monster prevail. But I know there is power in the Gospel to overcome all this; and I thank God, and take courage.

Yours in the Lord,

C. H. THOMPSON.

APPEAL

To the People of the United States.

The attention of Christians and all lovers of liberty is respectfully called to the following facts and considerations:

We, the undersigned, residents of Berea, Madison County, Ky., on the 23d day of December, 1859, were waited upon by sixty-two of the most wealthy and influential citizens of the county, who informed us that they had been appointed by the people to remove us from the State; and that if we were found within its borders at the expiration of ten days, they should expel us by force.

We were charged with the violation of no law, but told that the spread of Anti-Slavery sentiments (which we held) endangered their institutions. We were engaged as farmers, artisans, teachers, and ministers, maintaining ourselves by our own industry, (two of us as ministers receiving a partial support from the American Missionary Association), with no heated zeal for any "ism," but endeavoring quietly to promote the cause of Christ. We believed, and did not hesitate to declare, when the occasion demanded, that Slavery was a moral and social evil, which it was the duty of all good men to oppose. We set ourselves against the spirit of caste, and labored to suppress all feelings of hostility between non-slaveholders and slaveholders, between slaves and masters. In all things we sought wisdom from above, and aimed to exercise that wise discretion which is especially needed by those who hold unpopular opinions.

By the testimony of slaveholders, many of whom we reckon among our personal friends and well-wishers, our presence and labors had so changed that part of the county, that it had become as noted for the upright conduct of its inhabitants, as it once had been for horse-racing and intemperance. We had founded a Literary Institution, which was receiving a liberal patronage from all classes.

The settlement at Berea was increasing in numbers and importance, when at the news of the Harper's Ferry foray, a wonderful panic seized the people of the county, which was increased by printed announcements, that it had been discovered that an insurrection was soon to break out in Kentucky, that a box of Sharpe's rifles, directed to one of our number, had been intercepted, and by other declarations equally false, until a perfect torrent of rage was stirred up against our community, already obnoxious because of its influence in favor of freedom. Honorable men, many of them slaveholders, and the mass of the people within a few miles of us, opposed this tide, but were unable to diminish its power. Finding themselves unable to check the rage of infuriated men, and that there was no protection for us by law, although we were not charged with the infringement of a single statute, they with perfect unanimity advised us to retire for a time, before the storm Thinking it the part of wisdom to yield to the united request of our friends, whose counsels had the greater weight from the fact that our departure

would be to their pecuniary disadvantage, and learning from various reliable sources that a rabble, beyond the control of the Committee who waited upon us, were purposing to take the lives of some of us if we remained, we believed it to be our duty, though in mid-Winter, to leave the county. Accordingly, we find ourselves to-day, with our wives and little ones, homeless, and separated from the people with whom we hoped to live and die.

Under these circumstances, we feel constrained to address to you a few words. We do not desire to stir up your anger against our persecutors, for we feel confident that they know not what they do; nor do we wish especially to ask your sympathies in our behalf, but rather that you consider your duty as Christians and patriots to that multitude of other persons who in various ways are the victims of the system of Slavery.

There are still out-spoken Anti-Slavery men and churches in the South, like ourselves, unprotected by law. They, as well as ourselves, have in vain sought the protection of magistrates and courts, and are daily liable to banishment, or as the alternative, to death. Thousands, if not millions, are deprived of the privilege of free speech on the subject of Slavery, because of that incubus which rests upon them by reason of the support given to the system by the Church and State. We ask you, if you care for freedom of speech, or Christ in the person of his poor, to remove this incubus, which is fast becoming a burden too heavy to be borne.

It is a humiliating fact that even yet, in the North, some of the largest denominations of Christians are in actual complicity with this system of outrage and injustice. They give to the iniquity position, and bid it God-speed, by ecclesiastical fellowship.

The same is true of many of the benevolent associations. If all churches and associations would treat slaveholding as they do other gross immoralities, soon respectable men would cease to defend or practice the iniquity. It would die of disgrace Albert Barnes has correctly said: "Slavery could not live a single day outside of the church, were it not for the fact that it lives in the church."

Men at the North, then, have something to do with Slavery. They have long given character and support to it by donations and associations. Let them bring forth fruits meet for repentance by using every righteous means for its removal. Let no one remain silent Christ is in bonds in the person of his poor. Men in the North as well as in the South, can use another potent instrumentality—political action. Let them repeal every enactment that in any way gives sanction or support to the system. Slavery is not a natural state of society. It lives only by statutory protection. Let this protection be taken away and it falls.

Let the Federal Government be put into the hands of tried and true friends of freedom; then Federal offices in the South will be filled with men who will aid the cause of liberty, and give facilities for the spread of truth and the administration of justice. The prestige of Government will be on the side of freedom, and the incubus of a Pro-Slavery Administration removed from thousands who now are silent because they see no way of hope. These thousands will then speak out the true impulses of their natures. Their voice will be like the voice of many waters and their movements like mountain avalanches, irresistible.

This foreseen fact but increases our desire to return and preach the gospel of love to all, that the people may be saved from violence. In all instances where a gospel of love has been fully proclaimed, slavery has quietly passed away; but wherever this gospel has been rejected it has gone out in blood.

The call then is not for protection for the colored man alone. That would be sufficient to enlist the zeal of all good men. But the call is that you should so act as to give protection to white men also; men who have gone from Free States to do good, and to thousands of native citizens who desire protection in the freedom of speech, and the full exercise of their conscientious convictions.

If then the lovers of righteousness, North and South, shall at once do their duty, ecclesiastically and politically, lost privileges will be secured to us, freedom to the slave, security to the master and prosperity to all.

JOHN G. FEE,	JOHN G. HANSON,
J. A. R. ROGERS,	A. G. W. PARKER,
JOHN SMITH,	A. H. TORRY,
E. T. HAYES,	J. F. BOUGHTON,
SWINEHURST LIFE,	C. E. GRIFFIN.

Cincinnati, Jan. 6, 1860.

American Missionary

NEW-YORK, FEBRUARY, 1860.

Special Notices.

The notices given under this head in the American Missionary, (paper,) may be found on the cover of this edition: to which we refer our readers for the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary boxes, Agents, &c.

APPEAL

For Funds on Behalf of the Kentucky Exiles.

It is known to the Public that twelve families, including thirty-six persons—farmers, artisans, teachers and missionaries, with their wives and little ones, including youth and the aged, several of them being natives of Kentucky—were on the 23d of December last forced out of Madison County and the State, by "sixty-five citizens comprising much of the wealth and influence of the County," the representatives of a public meeting, not because they had violated any law, or been guilty of any misdemeanor, but simply for being engaged in promoting the cause of Christ and humanity as peaceful emancipationists and Christians.

These meritorious Exiles, most of them poor in this world's goods, were compelled to leave their homes in the dead of winter, abandoning their little property and the provision they had made for their support, almost wholly destitute of means, and seek an asylum among strangers, in a neighboring free State. They have appealed "To the people of the United States," in justification of their principles and conduct, and have invoked the prayers and co-operation of "the lovers of righteousness, North and South," in securing to them their lost privileges, freedom to the slave, and security and prosperity to all.

The Executive Committee of the "American Missionary Association," in whose service several of the Exiles were employed (Rev. John G. Fee, Rev. J. A. R. Rogers, and others) now appeal to the friends of freedom and religion for funds to relieve the missionaries and others of the outraged band, in view of their losses and necessities, in the hope that they will be welcomed back to their field of labor, when the frenzy of their persecutors subsides, by many of the people of Madison County who have prized and still prize the efforts of their exiled friends, to promote the education and spiritual welfare of themselves, their families and the community.

The Committe would include in their Appeal the case of Rev. Daniel Worth, of North Carolina, who is also a missionary in the service of the American Missionary Association, and who has been arrested while preaching a gospel of freedom and good will in his native State, and is now a prisoner in bonds for the gospel's sake.

All contributions for the aid of these servants of Christ, and friends of humanity, may be sent to Lewis Tappan, Treasurer of the American Missionary Association, 48 Beekman Street, New York, and the same will be sacredly appropriated by the Committee for the immediate relief of the Exiles and imprisoned, and for the furtherance of the cause of righteousness and freedom in Kentucky and North Carolina.

For the Executive Committee,

GEORGE WHIPPLE,
S. S. JOCELYN, } Secretaries.

The reign of violence seems to be pretty fully inaugurated in some of the slaveholding States. For some time past, Northern and Southern papers have contained frequent accounts of outrage and indignity committed against men from the North, who were suspected of harboring sentiments inimical to slavery, and many such have either been imprisoned or driven from the slaveholding States.

By reference to letters and extracts, published in another part of this paper, it will be seen that nearly all of our Missionaries in the slave States, are just now passing through scenes of great trial. In North Carolina, Rev. Dan'l Worth, a Missionary of this Association, and a citizen of that State, is now in prison for having circulat-

ed Anti-slavery books, and from the pulpit, preached and uttered sentiments against slavery, as contrary to the Gospel of Christ, which the State of North Carolina is treating as treasonable. If condemned as it is not improbable he may be, the penalty incurred will be whipping, the pillory and imprisonment. He has openly proclaimed the truth of God against oppression, and the people have heard him gladly, but the slaveholders seem to be much incensed against him. His letter printed on another page, will be read with great interest. We trust there will be much prayer in his behalf.

In Kentucky, Rev. Wm. Kendrick, and Rev. George Candee, have been seized by a mob, and prevented from filling their Sabbath appointments, (one of which was the preaching of a funeral sermon of a bro. minister's daughter), and together with Mr. Jones, a colporter, carried off. They then had their hair and beard shaved, and their heads and faces covered with tar. Mr. Kendrick has briefly narrated these facts. Rev. John G. Fee, Rev. J. A. R. Rogers, Rev J. F. Boughton, and Rev. J. S. Davis, and some of the members of their churches, have been driven out of the State. They made a dignified and manly appeal to the Governor of the State, for protection in the quiet and peaceful discharge of their duties, but he declined to give it to them, and to avoid violence and bloodshed, as men of peace, they, with their families, 36 persons in all, most of them natives of slave States, withdrew to Ohio. They still hope that the sober thought of the people will lead them to abandon their suicidal policy, and invite the return of the missionaries and their christian friends. When the demon of violence gets possession of a people, it is difficult to tell where it will stop. The fullest account of this movement that we have seen, we publish in another column, taken from the Cincinnati Commercial.

We are rejoiced to see that our missionaries, though afflicted, are not cast down by this outrage. They would gladly remain with their flocks, and preach to them and their neighbors, the peaceful Gospel of Christ, yet they take cheerfully the spoiling of their goods, and suffer themselves to be driven out from their homes, and their chosen fields of labor for Christ, rather than to compromise the claims of the Gospel, or neglect to plead for the oppressed. They go, praying for their persecutors, and trusting that an overruling Providence will make these things work more effectually for the extinction of slavery, and the upbuilding of His kingdom, than any words of theirs could. In this, we believe they are right. When such men and women as these missionaries are, are found willing to endure every trial, and to suffer the sacrifice of all they have, for a testimony to the truth, and in opposition to sin and oppression, their testimony will not be lost. It speaks with many tongues, and in a language that cannot be misunderstood or disregarded.

FROM REV. D. WORTH.

New Salem, Randolph Co., No. Carolina, Dec. 21, '59.

The prospect is that we shall have times of trial here before long. Since the unfortunate affair at Harper's Ferry, the country is in a tremendous ferment Threatenings reach me from various quarters, and I should not be surprised if met by a mob at my next appointment. I do not expect to leave my work except compelled by brute force, I know arrangements are making to meet me with a mob at my next appointment. Sabbath the 25th. I am calm, peaceful, confiding in my God. In patience I possess my soul. I do not suffer a moments anxiety, and have not lost a moment's sleep. Pray for us that we may have grace according to our day. An attempt was made about six weeks ago, to indict me before the Grand Jury of Guilford Superior Court, but failed, We are in the hands of our God, who will order all things right.

He wrote from Greensboro' Jail, Guilford Co. Dec. 26, '59.

DEAR BROTHER :—I have been three days incarcerated in this jail on charge of a breach of the criminal law of this State, in preaching, and selling incendiary books, Helper's Impending Crisis, &c. The excitement on

my preliminary trial was great. I plead my own case, but three lawyers were against me. My bonds were fixed at $10,000, a very modest sum in which to bind a preacher. My securities will fill my bonds this afternoon, when I shall again have temporary liberty. My trial will come on in April; and though conscious of no offence against any just law, and not even against the laws of North Carolina, in consequence of the great prejudice added to the tremendous excitement, I can hardly hope to escape. The punishment if convicted is pillory, whipping, and imprisonment.

Yesterday, the anniversary of the Saviour's Advent, I spent in my prison, in reading my Bible and in prayer. I seemed to hear my Saviour's voice asking, "art thou ready to suffer for my sake? canst thou enter into dungeons for thy Savior's love, and suffer shame for my sake!" When I came to the point, and could say, "Yes Lord, I am willing to suffer thy righteous will in all things, he poured his love into my soul so boundlessly, that I shouted aloud for joy. And let me say, that I fully believe if I am sentenced to confinement, or other punishment, God will glorify his name by my suffering for him, as much as though I was at liberty and working in his vineyard. O let me have the prayers of my dear Christian brethren every where, that my faith fail not; and that I may in patience possess my soul. Yours in the love of that Saviour who suffered shame for us.

D. Worth.

The *New-York Herald* of Dec. 30th, contains a letter from its Greensborough (N.C.) correspondent, giving an account of the preliminary examination referred to by Mr. Worth, from which we make some extracts. The examination was held in the Court House, which was crowded. It says, "Over a dozen witnesses were examined, and it was conclusively proved that Worth had on many and various occasions, uttered such sentiments in the pulpit against Slavery, as the State of North Carolina declared to be unlawful to be uttered. It was also proved by a witness that he had purchased from Worth a copy of 'Helper's Impending Crisis.'"

"Robert P. Dick, Esq., was glad that this case had come up in old Guilford County, a county that had the reputation of being an abolition county . . that the result of this examination might now go forth as a vindication from the foul aspersion cast upon it."

In his "defence," the "*prisoner* attempted to argue the evil of Slavery, and to try and convince the Court that he was right in preaching against it. He was twice requested by the Court to stick to the point at issue; that they were not there to listen to a discussion on Slavery, but to hear what he had to say in reply to the charges brought against him of violating the laws of North Carolina." . . "The prisoner then spoke as to his course having been consistent with his calling as a preacher and as a man; that when he heard there was a warrant for his arrest, he had started for this place to surrender himself; . . that he did not endorse all the sentiments contained in Helper's work; that he had formerly been a magistrate in this county, that he had been living in Indiana many years, and came back to North Carolina about two years since, and had been engaged in preaching in several counties since; he was not conscious of having violated the laws of the State.

In his description of Mr. Worth, the *Herald's* correspondent says:

"The Rev. Daniel Worth is a large, portly man, with a fine head, an intellectual and expressive countenance, and a large commanding eye. He looks enough like Burton, the comedian, to be his twin brother. . . He is fluent in speech, and the general style and manner of his speaking are calculated to win attention. He did not appear to be at all embarrassed or frightened at his position, but, on the contrary, expressed his ideas and opinions with boldness and fearlessness. He complained to the Court of the unfitness of the jail for a prison, it being extremely cold weather and no fire in the building; he had passed one night there, and was fully competent to express an opinion on the subject."

FROM REV. WM. KENDRICK.

McKee, Jackson Co., Kentucky, Dec. 13, '59.

Since my last, things in this region have taken quite a change, consequent on the Harper's Ferry difficulty. Many erroneously suppose that we were in connection with John Brown, and intend to drive us all out, or make threats to that effect. Brother Candee, brother Jones, and myself, went to Laurel as we expected, but were prevented from continuing our meeting longer than Saturday night. On Saturday, at eleven o'clock, five men came after the appointments had been given out for Saturday night and Sabbath, and said they were a committee sent to request us to leave, and not preach any more.

We expected to attend a meeting of Rev. Mr. Doke's, (a Presbyterian,) in the morning, on Sabbath, and preach the funeral sermon of Rev. Mr. Mobley's daughter, in the afternoon, but were prevented by a mob, which overtook us before we arrived at the meeting house, and took us half a mile, and there asked us questions, and then took us five or six miles further, and sheared our hair and beard, and put tar on our heads and faces and left us. Only one of our friends went all the way with us. On our return we found there were no reasonable grounds for hoping to do good by staying, so we came on towards home. Brother Candee preached in Clay on his way, and I went to Station Camp, at which place there seems to be a good interest. Some have joined the church there, and we are expecting several more soon, who give good evidence of being converted.

The excitement is so great here, on the slavery question, that our labors at present are very much circumscribed. The probability is, that all the brethren at Berea will be driven out. They intend to kill Mr. Fee, if he comes to Kentucky.

From the Daily Commercial, Cin., Dec. 27, 1859.

The People of Madison County, Ky., and Rev. John G. Fee.

The recent public action of some of the citizens of Madison County, Ky., against Rev. John G. Fee, Rev. Mr. Rogers, and others, has been noticed in our columns. That action was based chiefly upon reports of language used and designs expressed by Mr. Fee during a late visit to the East. It was asserted that he had declared publicly, in an address in Rev. H. W. Beecher's Church, that "we ought to have a great many more "John Browns," with other language equally violent and inflamatory. It was also stated in the *Louisville Courier*, and elsewhere, that a box addressed to Mr. Fee, had been opened in Kentucky, and found to contain Sharpe's rifles. Of course, in the absence of the reverend gentleman himself, to meet or counteract any of these or similar reports concerning his spirit and intentions, great excitement naturally followed.

Mr. Fee has been pretty well known in this community for some years, as a religious anti-Slavery man, who was seeking to diffuse the principles of the Gospel, as he understood them, by the peaceful method of public addresses, among his neighbors in Kentucky. Nothing could be further from his avowed principles, than the use of weapons or violence, in any form, against the institution of Slavery. On the contrary, he always deprecated it, and would not suffer his friends to defend him against mob violence, by such means. Of course, the story of the box of Sharpe's rifles, is a sheer fabrication.

(The *Commercial* then gives what it says is a *verbatim* report of Mr. Fee's speech as taken down by the reporter for the *Independent*. The substance of this has been printed in the Missionary, and need not be repeated. ED. A. M.)

The *Commercial* continues:

The position of Mr. Fee seems to be neither a violent nor incendiary one. He is a minister of the Gospel, whose people in Berea, Ky., have become much attached to him, and who, is engaged in other labors than a mere warfare upon Slavery. It is evident that he has been greatly misrepresented and maligned, in the existing excitement at the South, and we think his fellow townsmen have acted precipitately in threatening to drive him out unconditionally.

While we differ widely from Mr. Fee in his belief of the feasibility of the speedy abolition of Slavery, we cannot but think that he has done nothing to render him a dangerous member of society in Madison County; and in any case, he has always declared his willingness to abide by the law as decided by the proper tribunals.

The N. Y. Tribune, in giving an account of the threatened expulsion of missionaries from Kentucky, speaks thus of Mr. Fee:

The Rev. John G. Fee is a well-known Presbyterian clergyman, a native, if we mistake not, and certainly for many years a resident of Kentucky. Like Cassius M. Clay, whose friend and co-laborer he is, Mr. Fee has had the good fortune to see, and the courage to say, that Slavery is a terrible evil, as injurious in one way to the white master, as it is another, a cruel wrong to the black slave. That it was none of *his* business, whether it were so great an evil or not, could not be objected to Mr. Fee of Kentucky, as, with some small show of reason, it may to the Northern Abolitionist, as manifestly and eminently, his duty is, as a Christian minister, to promulgate that doctrine if he thinks it true.

But his Southern citizenship, it seems, may not save Mr. Fee from the prescribed penalty for holding Anti-Slavery opinions. A Democratic paper published at Richmond, Kentucky, proposes to mob him on his return from a lecturing tour. The Harper's Ferry affair is taken advantage of, to excite the popular feeling against him, on the ground that he has avowed his approval of John Brown's acts; and the fact —if it be a fact—that several heavy boxes and trunks, have passed through Richmond, to go somewhere else, is made the occasion of an attempt to get up a popular panic, and to arouse the people to desperate measures for its suppression. Has the whole South taken leave of its senses? No more quiet, peaceable, well-disposed gentlemen lives in the land than John G. Fee, and violence offered to him by his fellow citizens of Kentucky, would go far to convince the sober-minded people of the whole country that the supporters of Slavery were relapsing into utter barbarism, or had fallen into so chronic a state of abject fear, that to hope any good from them hereafter, was forever out of the question. That Mr. Fee is an Anti-Slavery man, is not to be denied, as, indeed, he is the last man to wish us to deny it. But to assert that he has ever uttered a word in favor of insurrection, is the purest and most transparent falsehood, as it is entirely in discordance with the man's whole life and character. He has said this in his Northern lectures, and nothing more:

"We need more John Browns—not in the *manner of his action, but in his spirit of consecration*—men who would go not to entice away a few slaves, for that would not remove the difficulty—men who would go, not with carnal weapons, but with the 'Sword of the Spirit,' the Bible: and who in love, would appeal to slaveholders and non-slaveholders to be ready, if needs be, to give up property and life."

It is hardly credible that any people exasperated and affrighted, even as those of the South are, can mob a man for such sentiments. If they do, they are indeed bitten with that madness which foreshadoweth ruin.—*N. Y. Tribune.*

CITIZENS OF KENTUCKY EXPELLED FOR ENTERTAINING FREE SENTIMENTS.

Thirty-six Exiles in Cincinnati—Governor Magoffin Refuses to Protect Them.

[*From the Cincinnati Commercial, Dec.* 31.]

Thirty-six persons arrived in this city from Kentucky yesterday, having been warned to leave the state, for the crime of holding slavery to be a sin. They are from Berea and vicinity, Madison county, Kentucky, where they were living industrious, sober and peaceful lives. Most of these persons are stopping at the Dennison House, though a portion have been received at private houses.

They are inoffensive persons, men of peace, and would not have been driven from any community in the world except one oppressed and benighted by the slave system. They were neighbors, friends and co-workers of the Rev. John G. Fee, whose reputation as an earnest and quiet opponent of slavery is well known to the country. Among the exiles are Rev. J. A. R. Rogers, principal of a flourishing school at Berea, and his family; J. D. Reed and family; John S. Hanson and family. Mr. Hanson is a native of Kentucky, and a hard working, thrifty man. He had recently erected a steam saw mill, and owns five hundred acres of land in Madison county, Ky. The Rev. J. F. Boughton; E. T. Hayes and S. Life, carpenters; A. G. W. Parker, a native of South Carolina: W. H. Torrey, a native of Tennessee: John Smith, a native of Ohio, farmer, who has lived in Kentucky some years. Mr. Smith is described by Mr. Fee as a gray-haired father, a man of prayer, indeed of eminent piety and usefulness. And there are others whose names we have not procured. More than half of the exiles are natives of southern states, and several are native Kentuckians. The only offence charged against any of them is that of entertaining abolition sentiments. The movement for expelling these persons originated in the excitement occasioned by the Harper's Ferry foray of John Brown. The uneasiness growing out of that event extended, it seems, into Madison county, and produced great agitation there. The fact that there was a settlement of freesoilers in their midst, gave the citizens of the county great trouble of mind. They held several meetings on the subject, at the courthouse in Richmond, the county seat. The report of one of those meetings is before us

in the *Mountain Messenger*, a paper published in Richmond. This report is head-lined as follows:

"PRO-SLAVERY MEETING—A LARGE CROWD —FEE, ROGERS, AND OTHERS TO LEAVE— MADISON MOVING."

The paper says: "The Court-House was filled; the oldest, most respectable and law-abiding citizens were in attendance." A long "address" was adopted by this meeting, in which there was much said about the right of all communities to "self-preservation," and the dangers to slaveholding communities, of Abolitionism. It was resolved that a committee of "sixty five discreet sensible men" be appointed to "remove from among us, J. G. Fee, J. A. R. Rogers, and so many of their associates as in their best judgment, the peace and safety of society may require." The committee were instructed to perform this duty "deliberately and humanely as may be, but most effectually." The committee was appointed accordingly. A circular from John G. Fee, dated at Pittsburg, and explaining his position, (as it has been explained in the columns of this paper,) was read. The following letter from Mr. Rogers was also read:

"BEREA, Madison Co., Nov. 29, 1859.

"*Editors Mountain Democrat and Kentucky Messenger*: Will you have the courtesy to allow a brief space in your columns for referring to an article in your last issue?

"As a citizen of Berea, the writer would most respectfully and cordially invite any gentleman of the county who, through rumor or otherwise, has formed an unfavorable opinion of this community, to visit it at his convenience and learn its character. We do not profess to be faultless, but hope that the compliments for industry, probity and good citizenship that have been paid us by those of the first rank in the county for wealth and influence, who have made our acquaintance, may be more and more deserved.

"It is universally known that most of us, in common with Washington and a host of others, whom we all delight to honor, believe that slavery is a moral and political evil: that it is the duty and privilege of those holding slaves to free them at the earliest consistent moment, and in such a way as to promote the general good; and that complexion is not the true test for the regard or privileges that should be extended to a man. We believe, too, that moral and political means only should be used to remove slavery. Insurrection finds no favor here. Brother Fee never has, and if his true words be known, I doubt not does not now give the least countenance to the use of force in hastening the end of slavery.

"Hoping that our confidence may be fully and intelligently placed in him who once was despised, but is now exalted to be a Prince and Savior; I remain, yours most respectfully, "J. A. R. ROGERS."

After these documents were read, the following resolutions were adopted by the meeting:

Resolved, 1. That the Committee which has been appointed by this meeting do, within ten days from this time, wait upon John G. Fee, J. A. R. Rogers, and all others that the Committee may think inimical and dangerous to our institutions, our interests, and our public safety and tranquility, and inform them that they must quit this County and State; and that they must be without the limits of this County within ten days after the time of receiving said notice; and that said Committee are directed by this meeting to take such steps as they may deem right and proper in removing the said Fee, Rogers, &c., from the County, if they are found within its limits after the time specified has run out.

2. That the said Committee meet in this place on Wedneday, the 21st instant, at 10 o'clock, A. M., to consult as to the manner of their proceedings in carrying out these resolutions.

Rogers and others (Fee being at the time out of the State) were waited upon accordingly. Mr. Rogers describes the warning that he received quite graphically. He was in his cottage, when a summons for him to appear was heard. On going to the door, he discovered an imposing calvacade, sixty-five well mounted men being drawn up in warlike array. He was informed that he had ten days in which to leave the State. This was on the 23d December. He told them that he had not conscientiously violated any law of the Commonwealth, and that, if he had unconsciously done so, he would be most happy to be tried according to law. He was informed that they did not know that he had violated any law, but that his principles were incompatible with the public peace, and that he must go. The charge against him was Abolitionism—the penalty, expulsion from the State.

No harsh or personally disrespectful language was used. He was even told, with much courtesy of word and manner, that

he was esteemed as a gentleman, but his presence was offensive on account of his principles. They laid it down as an axiom, that such sentiments as he entertained were not to be tolerated by a slaveholding people —that Abolition doctrines and slaveholding were not to be permitted together—that one or other must go under, and that they were resolved he and his friends must go.

They warned him peaceably, but any amount of force necessary to carry out the objects of the Richmond meeting would be unhesitatingly employed. They appeared now in peace, but if he did not heed the warning they would reappear for war. The Committee represented the wealth and respectability of Madison County, and was sustained for the most part by public sentiment. There were, however, quite a number of slaveholders residing in the vicinity who were opposed to the proceedings of the higher law pro-slavery zealots.

A paper was circulated through the County for signatures, (over seven hundred of which were obtained,) endorsing the action taken by the Richmond meeting, and expressive of the sense of the community, that the Abolitionists must be driven out. Those who had charge of this paper do not seem to have had any objections to procuring signatures under false pretences. A slaveholder was called on, and asked whether he approved of the John Brown foray. Of course he said he did not. He was then told to sign that paper.

He did so, and when he found out the nature of the document, and the real object of obtaining his signature, he was indignant and wished to withdraw his name, but was deterred by threats from doing so. No signatures to this paper were obtained in the immediate vicinity of Berea except in this way, a fact which indicates that the neighbors of the Freesoilers did not think them dangerous citizens.

There were some friends of the proscribed persons willing to risk everything and stand by them, but knowing that fighting would be unavailing, they concluded to be without the State within the time assigned for their removal. And they are consequently exiles in our midst, and afford a lesson of the nature of intolerant despotism of the slave power, which should not be lost upon those who are solicitous as to the *status* of the American States.

The peraons warned to leave the State appealed to Governor Magoffin for protection, and a Committee of them presented the Governor the following petition:

To His Excellency, the Governor of the State of Kentucky:

We, the undersigned, loyal citizens and residents of the State of Kentucky and County of Madison, do respectfully call your attention to the following facts:

1. We have come from various parts of this and adjoining States to this County, with the intention of making it our homes, have supported ourselves and families by honest industry, and endeavored to promote the interests of religion and education.

2. It is a principle with us to "submit to every ordinance of man for the Lord's sake, unto governors as unto them that are sent by Him for the punishment of evil doers and the praise of them that do well," and in accordance with this principle we have been obedient in all respects to the laws of this State.

3. Within a few weeks evil and false reports have been put into circulation, imputing to us motives, words and conduct calculated to inflame the public mind, which imputations are utterly false and groundless. These imputations we have publicly denied and offered every facility for the fullest investigation, which we have earnestly but vainly sought.

4. On Friday the 23d inst., a company of sixty-two men, claiming to have been appointed by a meeting of the citizens of our County, without any shadow of legal authority, and in violation of the Constitution and laws of the State and United States, called at our respective residences and places of business, and notified us to leave the County and State, and be without this County and State within ten days, and handed us the accompanying document, in which you will see that unless the said order be promptly complied with, there is expressed a fixed determination to remove us by force.

In view of these facts, which we can substantiate by the fullest evidence, we respectfully pray that you, in the exercise of the power vested in you by the Constitution, and made your duty to use, do protect us in our rights as loyal citizens of the State of Kentucky.

J. A. R. Rogers, Swinglehurst Life,
J. G. Hanson, John Smith,
I. D. Reed, E T. Hayes,
Jas. S. Davis, Chas. E. Griffin,
John F. Boughton, A. G. W. Parker,
W. H. Torry.

Berea, Madison Co., Ky. Dec. 24, '59.

Governor Magoffin received the bearers of the petition (Reed and Hayes) courteously, and advised them, for the sake of preserving the peace of the State, to leave it. He said the public mind was deeply moved by the events in Virginia, and that until the excitement subsided, their presence in the State would be dangerous, and he could not engage to protect them from their fellow-citizens who had resolved that they must go. He promised them security while taking their departure, and that their property should be protected. They say that for the most part they were treated politely by those who have driven them from their homes, and they have hopes that presently the people of Kentucky will take a sober thought, and allow them to return to their several places of abode and accustomed avocations. We cannot say that we consider the prospect for such a consummation remarkably flattering. They believe that many of the non-slaveholders are much incensed at the despotic proceedings of the master class, and they have many warm personal friends. They trust to these and to a reaction. There are those among the people of Madison County who recognize the fact that the expulsion of such men as Fee and Rogers is the very way to make Abolitionists, and that the action has been not only uncalled for but imprudent. It is certainly not a light matter to drive out of a State men who build steam saw mills, improve farms, keep schools, and labor faithfully as ministers of the Gospel, and who give no provocation to any in any way—who offend against no law—who make no war upon society—and who merely hold that Slavery is a sin, and teach that it should come to an end in God's own good time. The steam mill of Mr. Hanson was doing well until he was constrained to abandon it. The school of Mr. Rogers was in a flourishing condition, having nearly a hundred pupils during the last term, a great portion of them the children of slaveholders. Kentucky cannot afford to drive beyond her borders the men who build mills and academies.

The exiles seem in good spirits. They do not indulge even in unkind words about those who have made them homeless. They seem to be divided in opinion as to their course in future. They all hope to go back to Old Kentucky, and live, labor and die on her soil. Some fear they cannot go back, and think of looking out for employment in the Free States; and they have vague ideas of appealing for protection in their rights and immunities as citizens, to the Federal Government.

FROM REV. J. A. R. ROGERS.

Berea, Madison Co., Dec. 28th, 1859.

DEAR BROTHER: Last Friday, sixty-two mounted men, comprising much of the wealth and influence of Madison Co., called at the residence of Bros. Boughton, Hanson, Smith, Griffin, and myself, and ordered us and Bro. Davis visiting at our house, as also Bros. Hayes, Parker, and all Northerners of Bro. Fee's principles, to leave the State within ten days.

For a time I thought it would be best for us to quietly pursue our work, and leave responsibiiity of removing us, upon those who might attempt it, we not resisting. There is now but one mind as to the wisdom of leaving, which we shall do to-morrow.

We go sorrowing, yet rejoicing. We have been able to take joyfully the sacrifice of much of our property. We sorrow to leave those so dear to us. I part with great reluctance from many of the slaveholders and their families. We rejoice, believing that by leaving, we are giving a more public testimony for Christ and truth, than we could in a long time if we remained.

If we had determined to remain, a civil war very possibly might have been the result. Many of our friends would not have allowed us to be forcibly removed, without making some demonstration which would have rallied many to the side of free speech. We have petitioned the Governor for protection. If he had favored our petition, we should remain.

The Lord only knows the result. I am very happy in leaving all interests, others as well as my own, in His hands.

We shall spend a few days in Cincinnati, counselling for the future. Please write us at that place, care Dr. Geo. L. Weed.

Let no one be disheartened at this demonstration. I never saw more bright prospects for the spread of the knowledge of Christ in the State, than to-day. Kentucky must not be relinquished by the Association as a field of missionary labor. My symphathies are strongly toward every class—the slaveholder and the non-slaveholder. I pray

the Lord that he will raise up many Pauls for this State.

The Church, though sad, are not cast down. I never saw so much public expression of sorrow as last Sabbath. But I must defer an account of that day for some other time. The Church is not disheartened. I will write again soon.

Correspondence of the N. Y. Tribune.

THE KENTUCKY EXPULSION.

RICHMOND, Madison Co., Ky., Jan. 2, 1860.

As an "Address and Resolutions" have been put forth by a large proportion of the slave holders of Madison County, Ky., in justification of their course for the expulsion of John G. Fee and his followers, which are calculated to mislead those who are unacquainted with the facts in the case, I deem it my duty as a citizen of Madison County, to correct these errors.

The "Address and Resolutions affirm that the Republicans of Madison County are "agents and emissaries of Northern Abolition Societies;" that their pastor, in a recent speech in the North, "proclaimed from the pulpit and the desk his sympathy for and approbation of the late notorious John Brown, asserting that we needed more John Browns in Kentucky;" that the town of Berea is "a standing menace" to the peace and security of "our firesides." They further say that "they (the citizens of Madison) are loyal to the Commonwealth, loyal to the Constitution and the Union—until now peaceable and law-abiding," &c.

The agents and emissaries spoken of are, with two or three exceptions, if I am correctly informed, *natives* of the State of Kentucky, and most of them are *natives* of *Madison County*, Ky. John G. Fee is a native of Mason County, Ky.

The Rev. John G. Fee *neve.* proclaimed from the pulpit and the desk, his approbation of, and his sympathy for, the late notorious John Brown;" if his own words can be taken as evidence. The following is what he said, and all he said; "We need more John Browns, not in the *manner of action, but in his spirit of consecration.*" The town of Berea has not been "a standing menace," but a standing example of industry, morality, and good order to the people of Madison County.

The people of Madison were *not* "loyal to the Commonwealth," for their acts were contrary to all law and so acknowledged by all who addressed the meeting; *not* "loyal to the Constitution," for that guarantees liberty of speech; not "loyal to the Union," for such acts have done much and ever will, to engender sectional animosities; *not* "until now peaceable and law-abiding," for it has been their pratice for years to tar, feather and often worse, every individual suspected of calling in question their "*divine*" institution of Slavery.

These were the principle reasons set forth for the expulsion of John G. Fee and his followers.

That a peaceful, law-abiding, industrious community of freeholders, who did their own work on their own small farms, educated their children at their own expense, (for they had the best school of the kind in the county,) should be driven from the State, merely because they did not believe that Slavery is the "natural and normal condition of society everywhere," is a disgrace to the County of Madison, and will be so adjudged by posterity.

A CITIZEN OF MADISON.

From the N.Y. Tribune, of Jan. 7.

THE KENTUCKY EXILES.

AN AFFECTING NARRATIVE—THEIR FAREWELL TO THEIR HOMES—SLAVEHOLDERS BREAKING UP A MISSIONARY ENTERPRISE.

A few days ago we published an account of the expulsion from Berea, Kentucky, of a number of citizens suspected of holding anti-Slavery sentiments. The exiles went to Cincinnati, and *The Gazette* of January 3, gives the following account of a meeting held there in their behalf:

Last evening at the First Congregational Church (Unitarian), in this city, the Rev. Mr. Boughton, one of the clergymen expelled from Madison County, Kentucky, addressed an audience, which, the extreme coldness of the evening considered, was quite large. After briefly narrating the circumstances in the lives of Fee and Rogers, as also of himself, which brought them to Berea, he proceeded to consider the condition of the colony. When he arrived there he had found a few faithful, noble souls, suffering many privations, destitute, yet cheerful, hopeful, and happy, laboring to educate the people; then looking over the condition of the people, in whose midst these were, he resolved within himself that there was a proper field for him in which to labor. He sent for his goods and for his family.

From the first this mission-station has been opposed, but a reaction having taken place, mob violence seemed to be far distant. The Harper's Ferry affair occurred. That emeute naturally excited the people, begetting great fear among the slaveholders; their fear being greatly increased by the arrival of the speaker's household goods, which were cumbrous; the occasional and perhaps frequent visits of friends from the North, and the constant receipt of sums of money, sent for the maintenance of the work there in progress. Still more, adding to this apprehension of danger was the knowledge of the absence of Mr. Fee, and the report of remaks made by him in the Eastern States. The result was a num-

ber of meetings, ending in the expulsion which this day makes the mourning to which he had referred.

The state of society around Berea, he remarked, is deplorable. The people are poor, uneducated, ignorant. Many men and women among the people surrounding the colony are unable to read or write. Their habitations are poor—many of them containing but one room, without windows. Their clothing is poor, and many are, even in the present inhospitable weather, but half covered. Among such a people this mission was established, to the waking up of a lively interest, in many places, in favor of education and of truth. The children of many slaveholders were attending the school, and the prospects of business around were improving; the land was looking up in price, and many facilities for a more comfortable life were being introduced as the result of the labor of the few who were engaged in the work. Much good had in this way already been accomplished. Men from the North were obtaining a favorable recognition as men of enterprise and real worth in the community.

In the midst of all this came the news of the Harper's Ferry affair, the fear, the expulsion. Last Sabbath was an interesting and solemn day at Berea. Assembled in the school-house and church, addresses were made by those who were to be driven from their homes, and by others, and afterward with many tears, and much regret, a parting took place. A few days after, the people in whose midst the now exiles had labored entertained them at a dinner. On Thursday followed the exodus. In the rain, the mud, and the cold, they set out for this region. The exiles in all this were hopeful and happy, the poor ones left behind tearful and mourning. Those who expelled this colony were not the fiery fanatics or the rowdy class, but the wealthy and the strong, who had long studied upon it, but who, ignorant of the designs of the mission, said it was unsafe to allow its existence in their midst. During the first excitement there was no delay in the continuation of the work, nor any wavering in the prosecution of the details of business. All believed it safe to remain until the determination to force an exile or to exterminate by death became apparent; then but two alternatives remained, flight or fight—Friends were around who would have resisted even unto death; but the colonists believed that they should carry on their labor in love and in peace, and they preferred exile, with the silent preaching their absence would furnish, to the shedding of blood.

There is in these silent monitors which are left behind, in the church, the rough houses and the few vacant acres of land, a tongue to speak louder than could any of the exiles, and already good has resulted. Some, even of the slaveholders, those that know them best, have not only expressed by words the sympathy they feel, but have apologized for the actions of the many, and one made proffer of money to enable the victims to reach a more generous home. In all this he saw that which made him believe that hereafter the door would open that they might return, or at least that an influence for good will follow the labor performed, and the forced absence of the laborers. This influence, he prayed might extend, not to Kentucky alone, but to the other slave States of the Union.

Mr. Reed, another of the exiles, then addressed a few words to the congregation, corroborative of his co laborers account of the condition of the people of and around Madison County.

The usual religious exercises concluded the meeting.

Testimony of Cassius M. Clay.

In a speech made at Frankfort Ken., inserted in the *Cincinnati Commercial*, January 11th. Mr Clay said:

"The act of driving Fee out was lawless and unjustifiable. Fee and his associates had preached no new god, but had built saw mills and school houses, and to-night the neglected youth of the mountain districts, who had no other teachers and no other friends, as the reports in your State archives attest, condemn their expulsion. Fee had no Sharpe's rifles, had never approved the act of John Brown, but was a peaceable and devoted Christian preacher. Mr Clay had written these facts to the Madison County papers and to the Cincinnati papers, but the letters had not been allowed to reach their destination in time to disabuse the popular mind, and the most useful teachers and workers in Madison County were driven forth.

Embarkation of Missionaries.—Rev. C. F. Winship, Rev. Mr. Billhimer, and Mrs. Cooper sailed from New York, for Sherbro Island, West Africa, in the brig Ann, on the 3d instant. Mr. Billhimer belongs to the Mission under the care of the United Brethren in Christ. The others are connected with our Mendi Mission.

Jamaica Mission.—Letters just received from this Mission, report the safe arrival at Jamaica of Mr. Thompson, Mr. and Mrs. Wilson and Miss Veasie.

Mrs. Douglas of the Richmond Station had suffered from hemorrhage, they feared from the lungs. She was however supposed to be convalescent.

The general intelligence from the Mission was encouraging.

THE GREAT QUESTION—"What must I do to be saved?"—we hope will soon be anxiously asked by thousands, for while other interests are engrossing the mind the people are dying and going to their great account. We hope that our Missionaries and all ministers and churches will now, with unwonted earnestness, urge upon the impenitent the solemn consideration of the great question "*What must I do to be saved?* in the light of the Divine Law, the Gospel of Christ, and the destinies of eternity; that it may awaken every community and press upon every soul; that earnest prayer to God be made for the revival of His work, unceasingly, "until the Spirit be poured out from on high;" that the stumbling blocks be removed, that confession, humiliation, brotherly love and a true missionary spirit may so abound, that the disciples of our Lord may everywhere labor on principles of universal benevolence, for souls at home, for the slave, and for the world, and that "the word of the Lord may run and be glorified."

To this end let all pray and labor, brethren and sisters in the Church, as well as ministers of the Gospel, and even pious children, to "win souls" to Christ. We would say with Moses, "Would that all the Lord's people were prophets." In some of our churches there are revivals, but no wide-spread reformation or revival of religion is apparent in the Land. It is of the Lord to work, and to lead his people to work, but he has said in view of his promised grace, "I will yet for this be inquired of by the house of Israel to do it for them."

Children's Department.

DEAR CHILDREN:—You will, many of you, read all the accounts in this paper of the persecutions of our good missionaries, and of mothers and dear children. The letter of Mrs. Fee below, will much affect your tender hearts.

For the American Missionary

CINCINNATI, Ohio, Dec. 22.

DEAR BROTHER: I here give you an incident that occurred on the eve of my departure from my home for this place. My purpose to go and meet my husband on his way home, was not known until late the evening before I left. Though late, several friends came in to express their sympathy and solicitude.

My eldest son, B———, a thoughtful boy of ten years, and my companion in many a lonely hour, has often alluded to the possibility of being left without a father's care and instruction, owing to the many dangers and trials incident to his present life. On the evening alluded to, he appeared unusually sad, and spoke frequently of the very possible event of himself, his brothers and sisters, becoming orphans, left to the care of strange hands.

His greatest solicitude, however, was for his younger brother H———, who though of a cheerful and happy spirit, is often turbulent and unyielding to those having the care of him. This, as the dear boy expressed it, would make life hard for poor H——— among strangers. He manifested no disposition to sleep. Near the hour of midnight, I urged him to retire. He came as usual to give me his good night kiss, and looking very composedly, he asked me if I could give him an assurance that my soul would be forever at rest, if I was not permitted to return to my children. He said if he was assured that his parents were at rest in Heaven, his life would not be so gloomy without their presence and care. MATILDA H. FEE.

The Guilt of Slavery, and the Crime of Slaveholding; Demonstrated from the Hebrew and Greek Scriptures BY REV. GEO. B. CHEEVER. D.D.

This work embraces an examination of all the passages in the Bible on the subject of Slavery and Slaveholding as a sin against God and man. It contains a thorough analysis of the Mosaic laws of domestic service, as well as of tributary subjection: and of the national history in illustration of the laws. Under the light of the Old Testament the same subject is pursued in the New. The demonstration is both popular and critical, adapted throughout for the use of the English reader as well as the student of the Original languages. The application of the argument is made, from beginning to end, in illustration of the greatness of the crime of enslaving the colored race in this country. The volume is a large duodecimo, of upwards of four hundred pages. To enable the author to publish it, and prepare for its circulation, a subscription for copies becomes necessary.

The price will be $1.25. Subscriptions received at this office.

ANTI SLAVERY TRACTS.—At a meeting of the Executive Committee of the Church Anti-Slavery Society, in Worcester, Mass, on the 22d, it was announced that the sum of $100 had been placed at the disposal of the Church Anti-Slavery Society for the best Tract on the question, "How shall Northern Christians, and churches absolve themselves from all responsible connection with lavery?" Manuscripts competing for this prize are to be sent, with sealed envelopes, containing the name and address of the author, to the Secretary of the Church Anti-Slavery Society, Rev. Henry T. Cheever. Jewett City, Connecticut

AWARD.

The Committee of award also make the following statement in respect to the Premium Tract, an offer for which was made some months since:

The Committee appointed to award "*a premium of one hundred dollars,*" offered by the Church Anti-Slavery Society "*for the best Tract, showing that the Bible gives no warrant or allowance to chattel slavery,*" have selected that furnished by Isaac Allen, Oberlin, Ohio, as presenting the Scriptural argument most clearly and vigorously upon the subject. The large number of manuscripts presented (66) has not only delayed the decision, but rendered it difficult to satisfy their own minds as to the particular one that should receive the prize. There are several of great merit, and well worthy of publication, which are more full and satisfactory on some points, than the one selected, although as a presentation of the simple *testimony* of Revelation, they have given the preference to this.

As most of the manuscripts are accompanied with sealed envelopes, owners of the same, by writing to Deacon I. Washburn, Worcester, Mass., and designating their manuscripts by the titles, will have them returned to such post-office address as they may direct.

SAMUEL HUNT,
ICHABOD WASHBURN,
RICHARD P. WATERS.
} Committee of Award.

It is understood that this Prize Tract will be offered for publication to the Boston Tract Society.

The Annual Concert of Prayer for Colleges, which occurs on the last Thursday of this month we hope will much enlist the hearts of God's people.

Letter from a Friend in the State of N. Y.

Enclosed find $15,00 for the use of the Association, in helping to preach the Gospel of our Lord somewhere on the guilty earth, that men may be made fit to live here, and fit for Heaven at last. The Lord bless, and, though but a mite, make it of infinite worth to some soul.

RECEIPTS

FROM DEC. 1 TO DEC. 31, INCLUSIVE.

MAINE.

Bangor. James Allen 25 00
Bethel. R. B. W. for *Mag.* 50
Brown's Corner. Oliver A. Webber 1.50 & 50c for *Mag.* 2 00
Cumberland Center. John Shaw 2, N. L. Humphrey 1.50, Wm. Shaw, Mary Frothingham & Rufus Sweetser 1 ea. J. B. M. 50c. 7 00
Gardiner. Cong. Ch. & Scc. 16.11, A. S. 50c, by Rev. H. M. Stone 16 61
North Dixmont. Otis Howe 2 and 2 for *Mag.* 4 00
Orland. Cong. Ch., by John Buck 27 35
Pittston. J. N. M. & M. S. 50c ea, for *Mag.* 1 00
Woolwich. Isaac Thwing 1.50, John Percy 1.25 J. P. Trott, Ralph Curtis, N. G. Gould & Ephraim Carlton 1 ea. ,Mrs. Esther Trott 50c & 50c for *Mag.* Others 2 25. 10 00

NEW HAMPSHIRE.

Antrim. "A Friend." 1 00
Bristol. Coll., by Calvin Cass. 4 00
Campton Village. Ephraim Cook 4.50 & 50c for *Mag.* 5 00
Candia. Rev. E. N. Hidden 2, and 50c for *Mag.*, Ezekiel Lane and Mrs. Mary R. Lane 1, 3 50
Concord. Mrs. P. L., by A. J. H. 16
Derry. Col. F. W. C. for *Mag.*, by Rev. E. N. H. 50
Dunbarton. Cong. Ch. & Soc, by Daniel H. Parker, 30 00
Hinsdale. Mrs. Laura Hildreth 50c and 50c for *Mag.* 1 00
Newton. Mrs. Mary Ann Chase for *Home* M. 5 00
Orford. Mrs. Fanny Farrington, 5 00
Winchester. Cong. Ch., by Mowry Saben, 12 00
——" Friend." 10 00

VERMONT.

Chelsea M. F. W. 27
Chittenden. Reuben Harris 3.28, Rev J. B. Whitney and Jona. Tarble 1 ea. Others 3.72, 9 00
East Berkshire. Cong. Ch. & Sab. School (1 of which for *Home* M.,) by A. C. Comings, 25 50
East Brookfield. Mrs. Lois G. Biglow & Mrs. Mary Hopkins 2 ea., Miss Roxana Griswold & Mrs. F. G. Biglow 1 ea 6 00
East Hardwick. J. M. Porter 1 00
Franklin. Deacon E. A. Shedd, by Rev. L. S. French, 5 00
Highgate. C. C. Long 4.50 & 50c for *Mag.* 5 00
Lunenburgh. Miron S. Chandler for M. *in Slave States.* 20 00
New Haven. Miss L. H. Green. 1 00
Peru. Dea. David Simonds & Stowell Barnard 1 ea. for *Mag.* 2 00
Royalton. Bela Durkee 5, Milo Dewey, Franklin Corben & Bela Hall 1 ea, D. W. 50c. 8 50
Saint Albans. First Cong. Ch. & Soc., by C. B. Swift, Treas. 13 50
Walden. Mrs. Sally Foster, 3 00
West Cornwall. Anna Sandford, 2 00

MASSACHUSETTS.

Amherst. G. C. Munsell, 3 00
Boston. Mrs. R. Southwick, 5 00
Boylston Centre. Dr. J. Andrews & Brigham Ruggles 5 ea., S Marsh, C. Hooper, J Hastings & J. Dunton 1 ea. Others 30 to const. MRS. B. RUGGLES L. M. (10 of which for *Home* M.) by S. C. White, 44 00
Brimfield. Mon. Con. Coll. for *Foreign* M. 14 00
Brookfield. Cong. Ch., by Rev. J. White, 7 00
Chicopee Falls. E. E. C. for *Mag.* 50
Conway. Mrs. M. C. Tilton, 1 00
East Weymouth. Alfred Monroe for *Mag.* by Rev. E. S. Potter, 1 00
Franklin. Ladies Benev. Soc. Barrel of Goods, for *Jamaica M.*, by Mrs. Ann E. Daniels, 33 00
Gardner. Lewis Graham, by Rev. J. W. Healy. 5 00
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